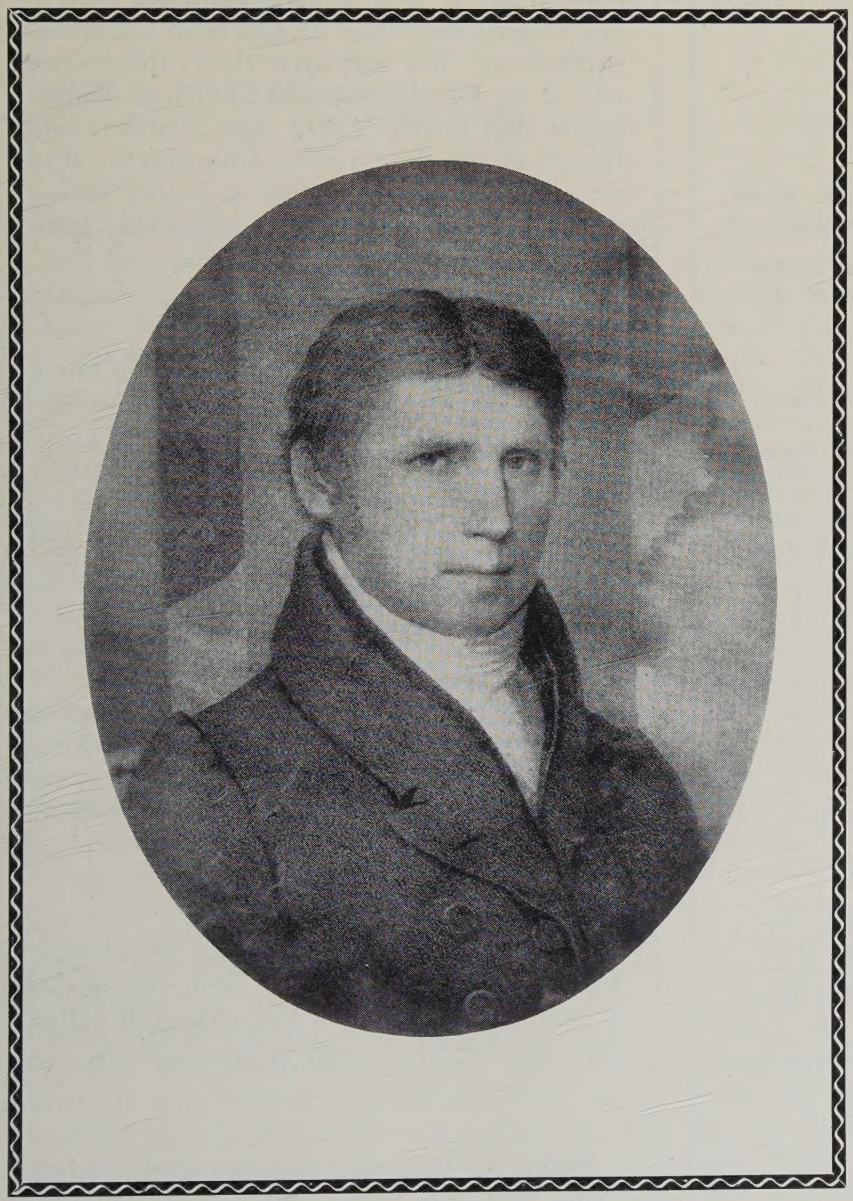
THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



Hosea

Ballou

April 30, 1771

June 7, 1852

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
David L. Peirce, President
Emerson Hugh Lalone, Manager
16 Beacon Street
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Telephone LA 3-4485

OUR CONTRIBUTORS

April, 1958 — No. 4

On the **front cover,** we present a picture of the young **Hosea Ballou,** author of **A Treatise on Atonement,** itinerant New England Universalist preacher, who, by his writing and preaching, became the Father of American Universalist theology. **The rear cover** shows the reverse side of the **First Universalist Church of Minneapolis sign board.** Every time members and friends of the church come from service, they are reminded by this dictum of Father Ballou that brotherhood, not dogma, unites Universalists.

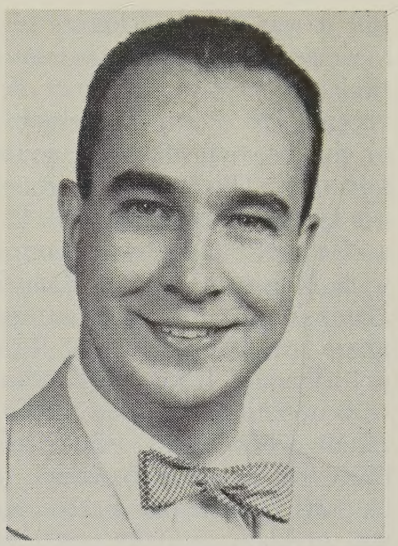
Ernest Cassara, assistant professor of Church History, School of Religion, Tufts University, and authority on Hosea Ballou presented a brilliant analysis of **Hosea Ballou and the Rise of American Religious Liberalism** at the Universalist Historical Society session of the General Assembly last October. We are happy to present the text of this fine study.

Edward W. Hopkins, Universalist layman of South Weymouth, Massachusetts, and professional journalist, raised some important questions in a lay sermon in his church. **How Many Universalists?** is the text of this address.

Angus H. MacLean, dean of the Theological School of St. Lawrence, at a memorial service to his former colleague, **Edson Russell Miles,** gave the tribute printed in this number.

Henry F. Pommer, preacher and teacher, writes with both sympathetic insight and delicate humor in his third **Letter from Britain.**

Hosea Ballou and the Rise of American Religious Liberalism



Ernest Cassara

I AM very happy to have this opportunity to share with you some of the findings I have made during an extended period of study in the life and writings of Hosea Ballou. It is surprising that Ballou should have suffered such neglect in American theological circles. The greatest theologian of the Universalist movement is practically unknown. This is true even in the circle of the denomination to the upbuilding of which he devoted a long and vigorous life. I am often amused — and sometimes appalled — to find that in our own liberal denominations Hosea Ballou is often confused with his grandnephew, Hosea Ballou, 2d, and is thought to have been the first president of Tufts College!

My purpose is to trace the evolution of the liberal theology of Ballou and to attempt to place him in the context in which he belongs — in the train of those courageous, radical thinkers who played so prominent a part in the rise of American religious liberalism. I will touch on Ballou's life only as it impinges on the development of his thought. I believe he himself would have appreciated this approach, for his life was primarily a life of thought — thought which he translated into the language of the common man in a powerful manner.

Hosea Ballou was the eleventh child of a poor Calvinistic Baptist minister, Maturin Ballou, who moved his large family from Rhode Island to the wilderness of southwestern New Hampshire in 1768. If the new settlement called Richmond seemed to hold economic promise for the farmer-preacher, great was the disappointment. For life in Richmond was hard. The land was very poor. Little could be gotten from it, and that at the cost of much hard labor.

Life had its compensations for Maturin Ballou, however. He ministered and preached to his Baptist brethren who — with the Quakers — made up the greater part of the population of the area. And, of course, he made sure that his own children were thoroughly versed in the saving tenets of Calvinism. The doctrines of predestination, election and reprobation, and the atoning work of Christ, were fed them with their daily food. And, often, old Maturin would fall on his knees and — in the hearing of his children — would pray that they be saved from temptation and be numbered among the elect.

Hosea was born in a time of great ferment. He was just four years old when the Revolutionary War broke out. No one living at the time could escape the repercussions of this period of excitement and turbulence — repercussions which were felt in all areas of life: political, social, and religious. The war was still in progress when this democratic ferment threatened to burst the old bottles of religion in the Richmond area. Richmond had been infiltrated by a group calling themselves Universalians, or Universalists. This heretical teaching had been introduced into the area by one Caleb Rich.

Caleb Rich is one of the enigmas of Universalist history. No one, to my knowledge, has done an adequate study of Rich's life and thought. We know very little about him, what he believed — and why. He was about twenty-one years old when he moved from Sutton to Warwick, Massachusetts, in 1771, the year in which Hosea Ballou was born. Warwick and Richmond adjoin, separated only by the boundary line between Massachusetts and New Hampshire. At Warwick, Rich at first affiliated with the Baptists.

But it was not long before his strange views began to cause trouble in Baptist ranks. Rich was of a mystical cast; he was a dreamer of dreams and a seer of visions. His dreams and visions, we are told, led him to the position that the Scriptures teach universal salvation. This departure from the prevalent Calvinism he began to preach in 1778. Not long after that, a "General Society" was formed of converts in Warwick, Massachusetts, and Richmond and Jaffrey, New Hampshire. A few years after the formation of this group it was decided that Rich should be ordained in Richmond. It was a big occasion for the little town, with over three hundred persons attending. It is not certain when Rich's ordination took place, but it is likely that it was in the early 1780's when Hosea Ballou was from ten to twelve years old. There is no way of knowing if he was present on that gala occasion, but he certainly must have been aware of it.

Universalism did not come to Richmond without opposition. The new doctrine was despised wherever it was introduced. For it seemed to undercut the very basis of religion and morality. To preach that all men would be saved cut to the core of Calvinism and its central tenets of election and reprobation. Furthermore, what was to keep people on the straight and narrow path if the fear of hell were taken away? It was certain — and Hosea heard this repeated with authority many times — it was certain that a person who believed in universal salvation would be guilty of the lowest sort of vileness. He would lie, cheat, indulge in dissipation, and commit sin of every variety. He would not hesitate to steal, and what was worse, to murder! The lives of everyone, including his own family, were not safe.

Hosea believed these charges made against Universalists. Thus, it must have been a very great shock when it became known that Caleb Rich had found friends in the household of one of the Ballous. A distant cousin of father Maturin, James Ballou, and his sons James, Jr. and Silas, had been converted to the new heresy! And, what was worse, they were outspoken in their advocacy. James Ballou and Caleb Rich did not hesitate to attend the Baptist meeting and, when the meeting was over, debate their newfound doctrines with whomever was willing. It is natural to assume that now that relatives had accepted the new faith, it was more difficult for the Ballous to refrain from coming into contact with it.

The next few years saw young Hosea struggling to accept the faith of his fathers — and to shun the wicked influence of Caleb Rich. This soul struggle came to a head when he was eighteen. In January of 1789 as a result of the forceful preaching of an evangelistic team which invaded Richmond, Hosea and many of his youthful friends were swept into the ranks of the Baptists. In the bitter cold of January, his acceptance of the faith was publicly attested by his immersion in ice cold water. This act of piety did not bring with it intellectual assent, however, and soon again, he was troubled by doubts raised by the Universalists.

The Calvinistic belief in eternal punishment for the damned raised questions in his mind which could not be suppressed. How could God be good if He were responsible for the everlasting misery of most of His children? It is likely that Caleb Rich and James Ballou and sons gave him little rest on this matter. Since Hosea always had a knack for debating, it is probable that many an hour was spent in trying to meet the arguments of the Universalists. Hosea found that the debates always led to the same point: either God would save all men, or else, Hosea was forced to admit, God is partial. This dilemma gave him no rest, for he never was to be satisfied to take a position which he could not defend.

It was during that summer of 1789 that Hosea found his doubts resolved. He had gone to New York with one of his brothers to spend the summer working on a farm at Westfield (now Hartford). After a long day's work was done, Hosea spent the evening poring over the Bible in search of the answer to his problem. On turning the pages he now and again would run across a text which might be used to substantiate the claims of Caleb Rich. Such a passage as Romans 5:18 was particularly disturbing: "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." The "free gift" of justification was given to not a few, an Elect, but to *all men* — or, so this passage seemed to say. How could this be explained by the orthodox?

Hosea and his brother Stephen attended the Baptist meetings in Westfield and sat under the preaching of an Elder Brown. Being apprehensive that Hosea was being misled into the errors of Universalism, Stephen arranged for discussion with the good Elder after the Sabbath meeting. Stephen hoped that Brown could show Hosea that the Universalists were preaching false doctrine and that he should settle down in his newly-professed Baptist faith. With a very confident air, Elder Brown requested that Hosea produce from the Bible just one text which seemed to him to favor the dangerous error of Universal salvation, so

that he could demonstrate that the young man was misinterpreting the Sacred Writ. Hosea opened his Bible to the passage which had given him so much uncertainty, to Romans, chapter five, verse eighteen. He directed the Elder to the passage and told him that he found it impossible to reconcile the words of St. Paul with the Calvinistic doctrine of eternal reprobation. If Paul said all men would be justified as a free gift, how could the endless misery of any human being be true? Elder Brown immediately began to speak in a very loud voice, but he was not answering the question. When he stopped, Hosea informed him that what he had said had nothing to do with the question and pointed out that the same "all men" who were condemned in the first part of the text were the same "all men" who were given justification as a free gift in the second part of the text. Elder Brown became confused and flustered, and obviously was angered by the correction of the young man. He showed so much heat that those present found it discreet to end the "conference."

Stephen was very much upset by this incident; he was sorry he had even suggested such a meeting, telling Hosea, "As he could by no means answer you, and as he manifested anger, you will think you had the best of the argument, and will feel encouraged to indulge favorable thoughts of Universalism." Stephen showed a great deal of insight in this analysis of the situation. For so things turned out. Hosea continued to read his Bible and continued to ask questions of those who opposed the doctrine. By this process of defending Universalism against its opponents, he, no doubt, hastened his own conversion. For by the time he returned home in the fall, Hosea Ballou was thoroughly convinced of the truth of Universal salvation. So, the year which began with his immersion and acceptance of the Baptist faith, ended with his departure from that faith and his acceptance of the despised gospel of Universalism.

It was very natural that Hosea should choose to preach. The family example — a father and three brothers were preaching — and his leadership ability both led in this direction. If his formal education was meager, so was that of his hearers. A polished ministry was not considered desirable by early Universalists. Hosea had wit, logic, and he developed such great argumentative power that he was to become the most forceful exponent of the new doctrine.

His early ministry was spent in circuit-riding. Even after his marriage (again, the influence of Caleb Rich!) and the beginning of a large family, he rode an extensive circuit in New England. That he was considered effective and a valuable addition to Universalist ranks by his colleagues is shown by the extraordinary manner in which he was ordained. Hosea attended the annual convention of the young denomination at Oxford, Massachusetts, in September of 1794. He was in the pulpit with Joab Young and Elhanan Winchester as the latter was delivering the convention sermon in his usual fiery manner. As Winchester reached the climax of his dramatic sermon, his message took on the peculiar character usually associated with ordination sermons. He referred to the Scriptures, how they were entrusted to the ordained, and, before Hosea knew what was happening, Winchester with a flurry of emotion which instantaneously swept the congregation, took up the Bible and pressed it against Hosea's breast, with the words, "Brother Ballou, I press to your heart the written Jehovah!" After holding the Bible for a moment against the startled young man, Winchester ordered Joab Young: "Brother Young, charge him." This, Young proceeded to do. Thus was Ballou ordained in a manner befitting the days of Paul and Barnabas.

In the early years of his ministry, Ballou like the other Universalists, preached a modified form of Calvinism. The one radical point in his message was the doctrine of Universal salvation. For the Elect of the Calvinist system he substituted all mankind. All men had died by Adam's sin, all men were made alive by the satisfaction rendered God by the death of Christ. He did not, at this time, question the morality of such a transaction. Universalism may very well have remained an offshoot of Calvinism, and Ballou may have gone down in history with John Murray as little more than a very effective preacher of this new system. But a great change was going on in the thinking of Hosea Ballou, a change which was radically to alter Universalism and to cause Ballou to outshine Murray and to be looked to as the real father of modern Universalism.

It has been the custom of Universalist historians to class Hosea Ballou as a completely original thinker. We have been told that he was unsullied by the thought of mere men. They have pictured him as poring over his Bible, and — without human aid — reaching the unitarianism and the enlightened theory of atonement which were to be the distinctive tenets of his thought. This very pleasant myth was promulgated in the biography by Ballou's son, Maturin Murray Ballou, and in that of his closest disciple, Thomas Whittemore. Maturin Ballou's filial tribute was off the press but three months after his father's death. Whittemore's four volumes — actually begun before

Ballou's death — followed shortly thereafter. These men may be forgiven their shortcomings: they lived in the aura of the great man. But Oscar Safford's biography was published more than thirty-five years later, in 1889; his failings are more difficult to excuse. He, and — as far as I can discern — all who have followed him have propagated the myth that Hosea Ballou was completely original in his thought.

Actually, the source of Ballou's liberalism is to be found in a long-neglected work of American literature: Ethan Allen's *Reason the Only Oracle of Man.*[1] This book of the Green Mountain Boy was published in 1784. After it was printed, a bolt of lightning struck the print shop and the resultant fire destroyed most of the 1500 copies. It is said that many of the remaining copies were burned by the printer himself because of the book's "atheistical" content. But several copies did find their way into circulation. "Ethan Allen's Bible," as it was called, was — like Tom Paine's *Age of Reason* — the product of the Deism which seriously challenged the orthodox religion of the day. It is a rambling — in places rollicking — irreverent attack on what Allen labeled "priestcraft." He minced no words in dissecting and exposing what he considered the many superstitions in Christian belief and practice. As his title indicates, Allen substitutes for the Scripture, man's reasoning power; he makes it wholly sufficient for man's need. Despite his attacks on traditional religion which, to say the least, border on the scurrilous, Allen presents a powerful case for a religion of reason.

Where or when Allen's book came into the hands of Ballou I cannot say. He probably picked it up somewhere along his circuit. It may have been passed hand to hand among Universalists because of Allen's universalistic outlook. At any rate, Hosea Ballou got hold of a copy. He was later casually to mention in a letter to Thomas Whittemore (published in 1830 in *The Modern History of Universalism*) that "deistical writings" had played a part in causing him critically to examine Christian doctrine. He, by then, had forgotten the extent of his indebtedness to these writings. From internal evidence in his *A Treatise on Atonement* there can be no doubt that Ballou read Allen and was heavily influenced by him. Not, indeed, in content alone, but in his very style of argument, Ballou had Allen as his mentor.

Allen's book taught Hosea to examine everything by the light of reason. Ballou was an eminently reasonable person, but it is clear that his inherited reverence for the Bible had kept him from questioning Christian doctrine too closely. He learned from Allen that Reason is a gift from God. As such, it cannot be incompatible with Scripture. Reason must be used by man in order to see what Scripture really says.

Approaching the Bible in this manner, Hosea saw the truth of many of Allen's criticisms of Christian doctrine. Where, for instance, is to be found justification for the dogma of the trinity? Not in the Bible; and certainly not in reason. Allen's unsubtle handling of this revered Christian doctrine is interesting in the light of Ballou's similar treatment of it in the *Treatise.* I will not quote Allen's long and involved dissertation on this subject, but one can read his verbose argument condensed, transformed, and made much more pungent in Ballou's *Treatise.* Ballou, for the sake of argument, admits that Jesus is a member of the trinity. If this is the case then Christ, he says, as the son of God,

> is the *son* of *himself,* and is his own father; that he is no more the *Son* of *God,* than *God* is his *son!* To say, of two persons, exactly of the same age, that one of them is a real son of the other, is to confound good sense. If Jesus Christ was really *God,* it must be argued, that *God really died!* Again, if the Godhead consists of *three distinct persons,* and each of those *persons* is *infinite,* the *Whole Godhead* amounts to the amazing sum of infinity, multiplied by three! If it is said, that neither of these three persons alone is infinite, I say, the *three together,* with the addition of a *million* more *such,* would not make an infinite *being.*

This exploding of the doctrine of the trinity naturally raised the problem of the position of Jesus Christ in the scheme of things. Allen amasses Biblical texts to show that Jesus was a finite human who did not claim divinity and attributed to God knowledge that he himself did not possess. This was Hosea's introduction to unitarian thought. It is easy to imagine the eagerness with which he checked Allen's references against his own Bible.

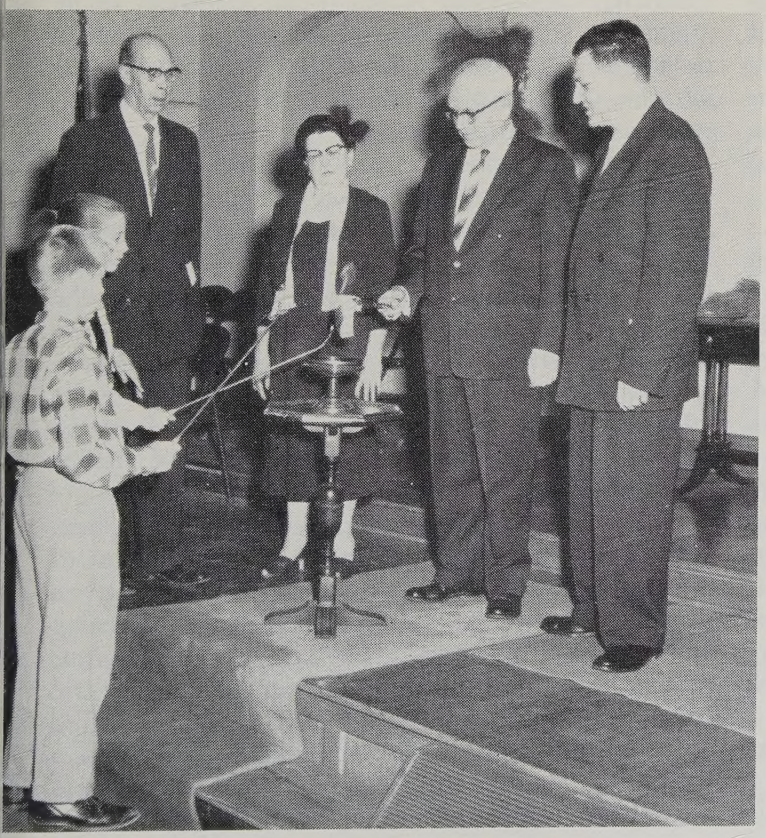
The elimination of the trinity and the reduction of Christ to human status had serious implications, as Hosea could see. What happens in such a scheme to

(Continued on page 91)

1. *Reason the Only Oracle of Man, or a Compendious [sic] System of Natural Religion. Alternately Adorned with Confutations of a variety of Doctrines Incompatible to It; Deduced from the Most Exalted Ideas which We are able to Form of the Divine and Human Characters, and from the Universe in General* (Bennington, Vermont: 1784). Allen's claim to sole authorship of this work has been challenged. It is thought by some that most of it was written by Allen's old friend Dr. Thomas Young (1732-1777). For an interesting discussion of the problem see George Pomeroy Anderson, "Who Wrote 'Ethan Allen's Bible'?," *The New England Quarterly,* X (December, 1937), 685-696, and Dana Doten, "Ethan Allen's 'Original Something'," *Ibid.,* XI (June, 1938), 361-366.

Persons and Events

Of the charming Universalist lady, Mrs. Bertha F. Gifford, pictured at the left, the "Somerville Journal," Somerville, Massachusetts, said editorially "There are many people who give an unheralded lifetime of service to their fellow beings and among them must be numbered Mrs. Bertha F. Gifford who retired after thirty-two years' service as president of the Home for the Aged on Summer Street. All the more noteworthy is the fact that Mrs. Gifford is ninety-three years of age and yet will continue to serve as trustee of the Home, a post she undertook fifty-nine years ago. We congratulate this remarkable lady on her years of achievement in the service of the elderly. She is a lesson to all of us who are many years younger than she; younger, that is, in years, but certainly not younger than she in spirit or in the zeal that has produced a lifetime of service to the less fortunate. Hers has been a noble avocation."



NOTE BURNING — Members of the Universalist-Unitarian church, Lansing, Michigan, burned a note and mortgage on their property, totaling $6,400, in a service Sunday, December 29, 1957. Left to right are: Ricky Goodman and Judy Haynes, members of the church school; Neil Carpenter, church treasurer; Bessie McCree, Chairman of the Finance Committee; Manfred Liliefors, president of the board, and Rev. Gerald K. Wyman, pastor. The First Universalist congregation, which recently merged with the Unitarian Fellowship of East Lansing, moved to its present location in 1954, from its former quarters at 831 N. Washington ave. Special guests at the service were Dr. and Mrs. Frank Adams of Detroit, pastors emeritus of the Lansing Universalist church, who helped to reorganize it in 1944.

How Many Universalists?

Edward W. Hopkins

A sermon preached on Layman's Sunday, June 23, 1957 at the Second Universalist Church, South Weymouth, Massachusetts.

How many Universalists? That is a rather vague, perhaps ambiguous, wording of the question. Put more clearly: How many of us who call ourselves Universalists fully measure up to all that the name signifies?

MANY critics of our liberal denominations have referred to Universalism and other liberal sects as "easy religions." We don't believe in anything in particular, they say, we don't have to do this, we aren't obligated to do that, *ad infinitum*. How wrong they are! The demands made upon the true religious liberal are unending. His concerns are everywhere and anywhere that justice and freedom are impaired or threatened. He is totally involved in the eternal struggle of mankind to live at peace and to better himself socially, culturally, economically and intellectually. His arenas of action are literally unbounded and the means available to him of contributing to the common good are manifold, restricted only by his own limitations.

"Easy religion," they call it. But perhaps our critics have not met the real Universalist. (Can it be that there are so few of them?) Perhaps the critics have come in contact only with those who call themselves Universalists, the "when it's convenient" type.

I am reminded of the self-styled "active" PTA member, or whatever organization you will. "Hi, Charlie, I understand you've joined the PTA." "Yup," says Charlie, "I'm quite active this year; haven't missed a meeting."

No, Charlie hasn't missed a monthly meeting. But if we look into the matter more closely, we find our active Charlie isn't an officer of the organization, nor is Charlie a chairman of one of the eight functioning committees. And strangely enough, Charlie isn't even a member of one of those committees. Well, our Charlie must be a real ball of fire at the PTA meetings. He did say he was active, you remember. Sitting in at a meeting to watch Charlie in action, what do we find? Charlie voted "yes" three times, "no" once on the four motions presented. Incidentally, Charlie played it safe. Always voted with the majority. Otherwise, Charlie didn't open his mouth.

There are millions of Charlies. Some of them call themselves Universalists. I have reference to those individuals who appear regularly or irregularly (it matters not) at Sunday services, sing well or off key (it matters not) every hymn, listen attentively or inattentively (it matters not) to the minister's sermon, drop their offering large or small (that *does* matter) into the collection plate, and then return home, smugly contented with themselves.

It is altogether possible that our friend Charlie honestly believes that that is all that is required of him—his membership, frequent attendance on Sunday mornings except, of course, when it rains or is too hot, his offering, and perhaps a gift to one of the tables at the annual church fair, and a bundle of magazines for the paper drive. If we catch Charlie in a really magnanimous mood — and with all his excuses down — he may even agree to preach the sermon on laymen's Sunday. All of which is fine. But if these are his only contributions, they are not enough.

I have no way of knowing your individual theological beliefs, although I am not at all reluctant to discuss them with you, providing, of course, that you are willing to do so. We might both learn something from such an exchange. Theology is outside of our province in this morning's considerations. We are concerned, instead, with ethics, which Webster defines as "moral principles, rules of conduct, humanitarian obligations." Whatever else you may believe concerning Jesus, I am convinced you will agree that his

message placed paramount emphasis on ethical behavior. Pierre van Paassen, author and Unitarian minister, has this to say in reference to Jesus' teachings: "God suffers each time human dignity is trodden under foot." The best way to serve God is still the way of Jesus, in service to one's fellow man.

Quoting further from van Paassen's latest book, *A Pilgrim's Vow:* "After his death it will be said and written of Jesus that he went up to Jerusalem with the full intention of suffering and dying. It may well be that the Master, taking into account the hazardous nature of the undertaking upon which he had embarked, entertained some hesitations and misgivings while still on the road, where we see him with his small company of followers. But he certainly did not go up to Jerusalem to die. Death is no program! If Jesus wanted to die, he could have done so just as well in Galilee. But he fled Galilee precisely because he feared his life to be in danger. The texts clearly indicate that he went up to Jerusalem to act, to do things, to set something in motion, to carry out the great task with which he believed himself entrusted."

"To act, to do things, to set something in motion," is service to one's fellow men.

In that statement, I submit to you, lies the "much more" that Universalism demands, the great task with which Universalists believe themselves entrusted. Earlier I spoke of the mere passive expression of faith of some Universalists. Clarence Skinner, in his *Worship and a Well Ordered Life* comments thus on the subject of faith: "If there is anything which ought to be distinctive of religion it is a feeling of active relationship between the self and a mystic world. There is no reason why this sense of relationship should be confined to an impalpable realm which the soul visits after death. Can there not be a social and political mysticism which calls forth an eager faith? Can we not visualize a better world which is not yet real, but which is capable of becoming a reality? And why does not religion furnish us a faith in the possibility of that world? This sort of mysticism would call for high powers of divining, a sharp spiritual insight, and more, it would call forth creative ability.

"The partial religious life of the past failed to give us this spirit because it overemphasized the value of submissive belief and underemphasized the infinitely more important virtue of creative faith. The function of the Church in the reconstruction of society must be the fostering and enkindling of this new spirit. The world cannot live on mere attitudes and gestures and assents. To reach an intellectual or spiritual stereotyped form is a death warrant to progress. The new task is to incite to upward and outward movements; it is to urge action; it is to achieve."

From all sides, the exhortation to the religious liberal is to action. We are entreated to do, to perform, to function, to take steps, to achieve.

If, then, the catchword for Universalists is dynamic, the question arises, What means shall we employ to implement our action and into what channels shall we direct our energies? Just what action can we, as individuals or in concert, take to manifest our avowed concern for our fellow men?

Before we take up that question, I submit there are two prior requisites. The first is decidedly elementary. There must be an awareness on our part of the need for something to be done, an awareness that a problem exists. And second, we must have an understanding of that problem. Understanding requires information, education, study. Moreover, it demands discussion, the give and take of ideas, and an unprejudiced mind, so that we, as Universalists, may, if the situation indicates, modify our position as new information is brought to light. Even here, in this preliminary preparation for approach to the problem, we obviously must be men and women of action.

We must read, discuss, listen, study, think, and read and think some more. How else is it possible to become informed so that when the moment for action is at hand we will have reached an intelligent conclusion, which must precede intelligent action.

It was said of Socrates that to him knowledge and philosophy were "action getting under way." Plutarch said that philosophy must work in daily life to guide men in the path to virtuous action.

Universalists have a lofty heritage in the field of social action. In Bacon's *History of American Christianity* he states: "As for the Universalists, the record of their fidelity as a body to the various interests of social morality is not surpassed by any other people."

A current denominational pamphlet on Universalism proclaims, "From the very beginnings of our denomination, we have participated vigorously in social and humanitarian reform. In 1790, Universalists, the first religious body to do so, went on record as opposing human slavery in any form. American Universalists were among the first to champion public schools free from ecclesiastical control, a problem which, let it be noted, merits an increased vigilance on our part today.

"Universalists were among the first to sponsor prison reforms, first to propose parole, and the first to oppose capital punishment. Clara Barton, a Universalist, was the founder of the American Red Cross.

And the first group of women in America to organize on a national scale was a body of Universalist women."

The list of Universalist accomplishments in the wide areas of justice, freedom and humanitarian concerns is a lengthy one. But not all of our projects and aims have met with success. Several in recent years have been rejected outright, perhaps in some cases due to the climate of opinion of the times, engendered by a kind of national hysteria whenever the words subversive and national security were mentioned in the same breath. An appeal for clemency for the Rosenbergs — when will humanity learn to forsake vengeance and to live by mercy and love? — the Oppenheimer case, tragic defeats for Universalists and all liberals.

Other Universalist-endorsed causes have met with temporary setbacks. Among these are the subjects of birth control and capital punishment, the seating of every nation not yet a member in the United Nations, and the cessation of nuclear weapons tests.

On many issues in which Universalists express a concern, the signing of a petition or the writing of a letter, is the only course open. It is the only action we can take. We are not lawmakers or policy framers. We are only members of society, citizens and taxpayers of the United States and of the world. As Universalists we are, or should be, concerned with the issues that affect other human beings, whether they live around the corner or across the seas. And if we are true Universalists, we have a moral obligation to be informed citizens of the world, and to take whatever action is open to us on these vital issues. If to express an opinion, either written or oral, is our only means of participation, let us not fail to express that opinion. If we are true Universalists, we cannot remain silent. If we are true Universalists, let us stand up and be counted on whatever side our individual reason and conscience dictate.

Nothing in the foregoing should be construed as indication that unanimity of opinion among Universalists is our goal. Indeed, I'm sure that on relatively few issues could Universalists present a completely solid front. Freedom of individual thought is one of our basic precepts. Conformity of opinion, rather than being desirable, would be the death knell to progress and would defeat the principles of Universalism.

Within the space of the past few months, decisions have been rendered and actions recorded on varied fronts that might have set the more emotional champions of peace and individual freedoms to dancing in the streets. I refer to decisions of prime importance handed down by the Supreme Court; the Senate vote that approved United States membership in the atoms-for-peace world agency; and the Russian proposal at the London disarmament talks that nuclear weapons tests be stopped for two to three years with inspection and control provisions.

In each case, the liberal, humanist viewpoint scored a success, although if we listen to the frenzied, die-hard McCarthyism elements, the Supreme Court decisions might have been forged in the Kremlin. I have no sympathies with Communism, but Communists and fellow-travelers are people, and are entitled to the same rights as you and I. We should seek to remove the causes that lure individuals into the camp of Communist ideology; but we may not and we must not remove their rights to hold such beliefs. If we do we infringe on the freedom of thought and belief guarantees of the Constitution. When we begin to engage in thought control, can George Orwell's *1984* be far behind?

In the case of the Civil Rights bill, cheers for its passage by the House must be tempered by the sobering fact that it won only half a victory. The bill lost a long, stiff fight in the Senate.

In all these areas — permanent peace, civil liberties, and individual freedom — of concern to Universalists (I do not imply that we claim any monopoly in that concern) the outlook is promising. Progress away from what has been called the "age of guided missiles and misguided men" is discernible. But there is no room for complacency.

Universalists must never lose sight of their ideals — and those ideals are a long way from attainment. We must never stop short in our outreach to our fellow men. We must talk, write, act.

We must make our philosophies vocal, not mere academic theories and platitudes. We must protest, dissent when we see our ideals threatened or flouted; we must applaud, encourage when our cases are embraced or defended. We must write to newspapers, to our government officials — town, state and national —to register our position on issues that touch on our ideals. Whenever possible, we must participate. We must join social action groups, form committees, conduct individual campaigns, work and give generously of ourselves in whatever channels open to us in service to our fellow man, and thus to God.

> For love of man we here unite
> Our hearts and hands, our common might,
> The power of love, the strength of good,
> In service to one brotherhood.

(Continued from page 86)

the orthodox theory of Christ's atonement and the imputation of his righteousness to sinful man? In Allen's thought there is no necessity for atonement. In quaint terms he examines the Biblical story of the sin of Adam and Eve in eating the forbidden fruit and dismisses it as ridiculous. He writes:

> . . . It is observable, that there are no travelers or historians, who have given any accounts of such a tree, or of the cherubims or flaming sword, which renders its existence disputable, and the reality of it doubtful and improbable; the more so, as that part of the country, in which it is said to have been planted, has for a long succession of ages been populously inhabited.

Having shown that there was no such garden and no such fruit, and, therefore, no such thing as original sin, Ethan Allen proceeds to the conclusion that there is no necessity for atonement. But he bases this more on the nature of God than on the falseness of the story of the Garden. God is unchangeable; eternal justice and reason can never be altered. Therefore, God needs not the satisfaction of a sacrifice of an infinite Mediator. Indeed, Allen denied that it was possible for man to commit a sin of such magnitude as to require such services on the part of Christ. For, sin in his system is not infinite but finite. No amount of sin by finite man can possibly equal infinite sin. Furthermore, if sin were infinite, all degrees of it would be so, and it would be no more sinful to kill a man than it would be to kill his horse!

Allen did not mean to minimize the seriousness of sin in human life. He recognized the blight it casts on human affairs. But sin exists, not because of a Fall, but because man deviates, he said, from the "unerring order and reason, which is moral rectitude in the abstract. . . ." This rectitude is not to be had by man overnight, for man gains his knowledge through his senses. Just as with the sciences, so with morality. Morality is acquired progressively through reason and experience. This might be called the revelation of God "which he has revealed to us in the constitution of our rational natures. . . ." It follows, then, that sin is a misunderstanding of what is right for man. Sin, or virtue, is thus found in the intention or motive of an individual rather than in the end result of his action.

Allen believed that God overcomes the sins of men by using suffering as a tool. The Deity convinces men in this way that "sin and vanity are their greatest enemies. . . ." He shows them that true happiness is to be found in God and in "moral rectitude." By reclaiming men in this manner He gives them occasion "to *glorify* God *for the wisdom and goodness of his government,* and to be ultimately happy under it." For this reason, eternal punishment is not only unnecessary but would defeat the very purpose of punishment which is to reclaim the wrongdoer. This thought provides Allen with an opportunity to condemn those Calvinists who claim that the eternal damnation of some of mankind is necessary for the happiness of the Elect. Such reasoning is "horrible," he says, and places God in the same class with "the detestable despots of this world." (This universalistic note was bound to please Hosea Ballou.)

I have gone into quite a bit of detail in this discussion of Ethan Allen's *Reason the Only Oracle of Man* for good reason. Although Allen must be classed with the Deistic movement, still Universalism owes him much. Ballou's debt to Allen cannot be set forth adequately in the space allotted to us this evening. Only a detailed comparison of Allen's book with Ballou's *Treatise on Atonement* will suffice. He who makes the effort will be profoundly moved by the revelation of the extent of Ballou's indebtedness to the Green Mountain Boy. Had fate allowed a greater circulation to Allen's book it is possible that — despite his deistic motivation — Allen would today be considered one of the early leaders of our liberal denominations.

It is fascinating to observe the extent of the impact which Allen's book had on Hosea Ballou. It was to Ethan Allen that he owed many of the major tenets of his thought: that reason is a gift of God; that Scripture must be interpreted by the light of reason; that the doctrine of the trinity cannot be reconciled with reason; that the Deity is unchangeable, eternal love; that Christ is subordinate to the Father; the idea that sin can only be finite, since finite man cannot possibly violate an infinite law; that man gains his knowledge of right and wrong progressively through sensation and experience; that sin is to be found in a man's intention and not in the end result of his action; the idea that the Deity uses suffering as a tool to overcome man's sin.

Although Ballou's debt to Allen was very great, I must hasten to say that he did not swallow his ideas *in toto.* Ballou took issue with Allen at several vital points. First of all, he did not follow the Deist in his rejection of Scripture. Where Allen threw out Scripture as almost worthless, Ballou continued to hold it in great reverence, and, as we all know, the

great bulk of his sermons was devoted to "dividing" the Word of God. Like most human beings, Ballou sometimes had his doubts concerning Holy Writ, but he always was able to swallow them.

Ballou's second important departure from Allen revolved around the person of Christ. Allen was an out-and-out unitarian in the modern sense. He was a believer in the complete humanity of Christ. Allen considered Jesus an admirable human being; but, divine he was not. Along this path Ballou did not follow. Rather, he — in these years at least — held to the Arian view of Christ. Christ was a pre-existent being, exalted above the human. In him and by him was the world created — including the soul of man. His miraculous powers while on earth attested to his divinity. Furthermore, where Allen discarded atonement as unnecessary, Ballou reinterpreted it in terms which, to this day, are much in advance of traditional Christian thought on the subject.

In the light of his reliance on Allen's thought in building his own theological system, it is no exaggeration to say that Ballou's Calvinistic soul was shaken to its core as he read *Reason the Only Oracle of Man.* Away were swept the main moorings of his faith: the central tenets of Calvinism were gone. He must begin the trying process of rebuilding a theological structure. We know that this task was well on its way by 1795 when, Edward Turner tells us, he heard for the first time Hosea Ballou preach atonement on a unitarian basis. That the process continued for several years is attested by the fact that not till 1805 did Ballou find himself settled enough in his own thought to present it to the world in *A Treatise on Atonement.*

In the interim, he vigorously preached unitarianism with such effectiveness that the scholarly Hosea Ballou, 2d, could write many years later that in the ten year period from 1795 to 1805 Ballou converted the whole (if small) Universalist ministry to unitarianism — with notable exceptions: John Murray and Edward Mitchell were never to reconcile themselves to this new thought. Add to this list of holdouts many laymen who — I am sure most ministers will testify — are slow to change.

It is at this point that we must follow Ballou on the next step in his intellectual pilgrimage. What, or who, sustained him in his belief that although Christ was not a member of the trinity, still exalted claims must be made for him? The answer is found in a book by the highly respected minister of the First Church of Boston. Charles Chauncy — in his earlier years the noted opponent of Jonathan Edwards and the Great Awakening — shook the theological world of Boston and vicinity in 1784 with the publication of *The Mystery Hid from Ages and Generations . . .* or, *The Salvation of All Men.* Being a very discreet man, Chauncy published this argument in favor of universalism (the belief — not the denomination) anonymously. But, of course, it was not long before its author was known to the public. As can be imagined, the humble Universalists grabbed onto the erudite arguments of Chauncy and translated them into terms which their peers could understand. Ballou was acquainted with Chauncy's book at least by 1797 when it was referred to in his *Literary Correspondence* with Joel Foster.

If time permitted, Ballou's indebtedness to Chauncy could be traced in several areas, but our main concern is with Chauncy's view of Christ. His was a high Arianism. Of course, Chauncy did not use the loaded term "Arian" and he, unlike his friend Jonathan Mayhew, was much too discreet to attack the trinity. But the subordination of Christ to the Father is very apparent in his work. Chauncy held that Christ would win all men to himself in this state or in a series of future states. Christ would then deliver up his kingdom to the Father so that God would be all in all.

In discussing the atonement, Chauncy is as interesting for what he does not say as for what he does. He nowhere states that God had to be reconciled to men. He stresses, rather, that God reconciled man to Himself through the agency of Christ. When Hosea Ballou finally hammered out his position on atonement this was to be at its core.

One of the features of Hosea Ballou's theological system, which proved of great embarrassment to later liberals, was his rigid determination. Never in his life, he was to say time and again, was he tempted to take an Arminian position. The question inevitably arises, "Was his determinism a carry-over from his Calvinistic upbringing?" The answer is, "No." Again we must look to his reading in these crucial years of theological reconstruction. The answer is found in the volume of *Thoughts on the Divine Goodness* by the Swiss Ferdinand Olivier Petitpierre. Petitpierre's universalistic views led to his expulsion from the church at Chaux-de-Fonds in the Canton of Neufchatel, Switzerland, about 1770. In 1786, he published his views in Amsterdam. American editions of the work appeared in 1794 and in 1801 and were therefore available to Ballou. That the book was in his library, we know by a casual reference to it in the *Memoirs* of Nathaniel Stacy who was a theological student of Ballou's in 1802. But more important is

the internal evidence of Ballou's reliance on Petitpierre found in the *Treatise on Atonement.*

There are traces of Petitpierre in Ballou's treatment of the benevolence of God and His unbounded love for His creatures. Petitpierre appears to have been heavily influenced by Leibnizian optimism regarding this best of all possible worlds. Hosea Ballou was optimistic by nature, but the terms in which he expressed this optimism in the *Treatise* were very similar to those used by the Swiss. Petitpierre taught Hosea that the Deity is responsible for every happening in the universe; nothing escapes His direction in space and time and eternity. Everything that happens to man is the work of God, "nor can any event that may concern me hereafter, in time or in eternity, ever take place, without the concurrence of the first cause."

It was Petitpierre who led Hosea to see that "second causes" (i.e., men) are instruments in the hands of God. The Father works through men; "everything ultimately proceeds from the first cause. . . ." Therefore, God is responsible for sin. Man may think that he is responsible for evil, but God uses man's sin for a good end. Men, writes Petitpierre, "are the ignorant and undesigning instruments, by which the first cause executes the purposes of his eternal counsels." What appears evil — and Petitpierre did not minimize the fact that evil is real to man — is used by the Deity to prepare man for immortality. Thus, what seems evil is — in a connected view — good for man. ". . . Whatever the sinner intends as evil, the Divine Ruler of events *means unto good.*" So the trial and death of Christ, the malignity of the brothers towards Joseph, and the folly of the prodigal son, to take just a few examples, were all designed for good by God. Hosea was extremely fond of all of these illustrations and used them, especially the Joseph story, throughout his life to justify his determinism. His was a happy determinism. He had supreme confidence that God was in complete control of things and had the good of His children always in view. This was at the heart of Ballou's Universalism: if all men are to be saved, there can be no free will. He would not admit of any possibility in which the divine will could be thwarted.

Common to Allen, Chauncy, and Petitpierre is the insistence that God is supremely interested in the lives of men. It is His intention to "happify" His children whenever possible. This attitude made for a man-centered religion. Far from being willing to be damned for the "glory of God," these children of the Enlightenment insisted that God glorifies Himself by making His children happy.

Through Hosea Ballou the stream of the Enlightenment came into Universalism. John Murray represented the past; his approach was but a variation of orthodoxy, an offshoot of Calvinism. Ballou was on the wave of the future. The liberation which the use of reason brings to religion came to Universalism with Ballou. In essence, Ballou represents a compromise between traditional Christianity and Deism. Universalism is henceforth committed to revelation and reason, to the Scripture interpreted by reason.

Although Murray tried his best to coexist with Ballou, and although the younger man always showed the greatest respect for his elder in the Universalist movement, there was a continuous underlying tension. It does not appear that this tension abated with the passing of the years. When Murray was stricken with paralysis in 1809, Edward Mitchell of New York was persuaded to come to Boston as his colleague. When Mitchell was installed in September of 1810, it was notable that Ballou, next to Murray the most prominent preacher in the denomination, did not take part in the installation. George Richards noted his absence in a letter to Edward Turner, a letter which is instructive for Murray's attitude towards Ballou. Wrote Richards:

> I do not find that Ballou was called to the ordination of Mitchell and as a late letter from Brother John [Murray] expresses his joy at having got rid of "a *Socinian, Deistical, Sadducean Universalist,*" I have thought whether he did not thus point to a certain neglected individual.

But Ballou could afford to take this slight from the older man for, increasingly, he was taking the lead of the denomination; indeed, his position was firmly established with the publication of *A Treatise on Atonement* in 1805 and was given public recognition when he began a thirty-five year ministry in Boston in 1817 at the newly established Second Universalist Society (the School Street Church).

In the *Treatise,* Ballou gave his fellow religionists their first, and greatest, systematic exposition of Universalism. The popularity and effectiveness of this work among early Universalists cannot be exaggerated. That it held high place in later Universalist history, also, is proved by the many editions issued over the years right into our own century. And, in my opinion, a new edition is now long overdue. The *Treatise* is still excellent reading. It is not for the mentally indolent, to be sure, but he who enjoys mental exercise will delight in following the twistings and turnings of Ballou's theological and exegetical argument. In the vigorous language of rural nineteenth century America, Ballou follows his orthodox

opponents into every possible implication of their arguments and ruthlessly exposes their inconsistencies and the dishonor which their systems cast on the good name of the Deity. He is unsparing in his criticism of any system which can foster the thought that Christ had come to earth to make satisfaction for an infinite transgression of man (Adam), to die to appease the vengeance of his heavenly Father. The task of Christ, in Ballou's view, was to reconcile man to God, to reveal the love of the heavenly Father for all of His children. Christ the *logos* he equated with divine love. And wherever love is operative in the life of man — be he Christian or otherwise — there Christ the *logos* is present. I believe one of the seeds of present day Universalism is here to be found in this conception which in Ballou's day was radical, to say the least. Even he who has never heard of Christ, if he lives a life of love, has Christ present in his heart. This for Ballou was the test of the power of atonement in the individual's life. It mattered not what, if any, creed he uttered.

Being a man of great Yankee practicality, Ballou had to admit that the atonement was not designed to "perform impossibilities." It was very obvious when he looked around him that atoning love was not present in the lives of many contemporary Christians. But he believed that what was not accomplished on the earth would be accomplished at death. With the dissolution of the body, man is freed of his "carnal mind," which distorts his understanding of God and His intentions for man, and becomes again essentially as he was created in Christ, i.e., a pure spiritual being. So the man who did not experience the *logos,* Christ, love, in this life, would experience the irresistible power of God's love at death; carnality of body and mind would be swept away and man would enter the abode of the blest.

It was this last conception, when fully developed by Ballou, from 1815 on, which led to one of the most unseemly of controversies in the Universalist ranks. The Restorationist Controversy, as it has been called, proved Ballou's contention that the power of atonement was not present in the lives of all Christians. In the early days, the Universalists had been too busy combating the orthodox contention of eternal damnation to give much thought to the question of the duration of punishment after death. Was the soul to be cleaned in the fire of a limited punishment, in a type of purgatory? and then, purified, be admitted to the blessed light of immortality? It would appear that this was the position of early Universalists when they were pressed to make a statement on the subject.

It was on this subject that Hosea Ballou was to make his second great mark on the denomination. For, as a result of a published correspondence with his friend Edward Turner, he became convinced of the truth of a position which he had purposely left vague in the *Treatise* in 1805. Man receives just reward for his virtue and just retribution for his sin during his life on earth — not in the after life. On the dissolution of man's body and "carnal" mind at death, the soul immediately is transformed by the overwhelming power of God's love and is ushered into the heavenly state. As is well known, this position was later caricatured (thanks to friend and foe alike) as "death and glory."

Into the unholy details of the controversy which shook the Universalist world, we, fortunately, do not have time to enter. But no adequate treatment of Ballou's thought can ignore the logical development of this conception from the presuppositions contained in the *Treatise* of 1805.

Even as the Restorationist Controversy raged, Ballou's thought was progressing on other fronts. I will mention only one. During these years in Boston, he began to re-examine his thought on the nature of Christ. It is interesting to compare the first edition of the *Treatise* (1805) with the edition of 1832. By 1832, Ballou is no longer an Arian; he no longer holds to the theory of the pre-existence of Christ, but takes what was known as a Socinian position, i.e. that Jesus was a man — a man endued with miraculous power. Christ, however, is not lower in his opinion because of his doubt as to his pre-existence. He still believed that God had invested Jesus with majestic power which made him fully capable of performing the task of atonement.

An examination of the pages of the *Universalist Magazine,* which Ballou edited from 1819, will show that he was quite familiar with the work of the radical English Unitarian, Joseph Priestley. It was probably the influence of Priestley — himself an outspoken advocate of Socinian views — which led Ballou to abandon the idea of a pre-existent Christ in favor of a human Jesus. So, in his later years Ballou was much closer to our modern conception of Jesus.

This, as far as I have been able to determine, was the one vital contribution which a Unitarian made to the thought of Ballou. Actually Ballou was much ahead of the Unitarians of his day in presenting liberalism to the people. He was preaching atonement on a unitarian basis a full ten years before the first skirmish of the Unitarian Controversy took place in Congregational ranks in 1805.

I have traced the evolution of the religious thought of Hosea Ballou. As I have attempted to show, he was much indebted to the thought of other men. Rather than detracting from his eminence, in my view Ballou now stands much higher. For he was not an isolated Biblicist poring over the pages of Holy Writ, but was open to the stream of enlightenment which captured the imaginations of many men; he was an integral part of a noble movement which sought to free men's minds, a part of a great attempt to exalt man's great gift — his reason, his power to think — to its rightful place among the children of men.

Hosea Ballou lived in â day when theologians were not restricted to the theological halls of the university, but labored and preached among the people. The deliberations of Ballou were made not among the cloisters, but on the road in his circuit riding days, and on the streets of Portsmouth, New Hampshire, and Salem and Boston, Massachusetts, in the days of his settled ministry. The best of his writing smacks of the debate and controversy in which the traveling preacher was then constantly involved. It is in this stance that Ballou is at his best. He never would allow obscurantism to go unchallenged.

Ballou's genius consisted of this: He brought to common men the message of a reasonable faith. He translated into their terms the message of the Enlightenment — and they listened. He told them, and demonstrated in his own life, that reason is not opposed to religious faith — and they believed him. That he was effective is beyond a shadow of a doubt. He was the greatest missionary that the liberal movement has produced. He was the towering figure of post-Murray Universalism and his activity was responsible for the rapid and continuous growth of the movement during his lifetime.

If Hosea Ballou were present at this convention, I am convinced his advice to us would be the same as that he gave to countless Universalists in his later years. In substance, it would be this: "Speak up for the faith. We have not yet won the world; there is much more to be done to overcome the ignorance and superstition which beclouds the minds of men. It is my conviction that if the liberal side is presented vigorously, fearlessly, — it will win."

UNIVERSALISM IN SUBURBIA

There was a small, revolutionary surrealist group, some years ago, who had a startling code. To qualify, members had to pledge their determination to kick every clergyman on sight.

Now this "aha-posterior!" notion is provocative to the religious imagination, unless you are too inhibited to do a little brainstorming which begins with a somewhat undignified image of the men of the "cloth."

If one enjoys playing the psycho-analytic role, it is quite impressive to affirm that the rude Bohemians were taking out their repressed feelings by hostility to the dominie, who represents the "father-image." Whether or not one finds meaning in Freudian interpretations, it is true that the younger generation rebels. *This rebellion is a pattern of growth.*

But there is a vulnerable area which is suggested. Insofar as prophetic religion can be distinguished from priestly, or other value-conserving aspects, perhaps we need to ask ourselves, "Do we deserve a jolt?"

A British sociologist has characterized the American people as so wanting to be liked that we will do more and expect less than any other large nation. In our liberal churches, too, we are anxious to be liked. We covet the approval of the community. We are soured (are we not?) when there is public indication that even a minority of those covenanting with us are "radical." We are exposed to the occupational disease of the "Man in the Gray-Flannel Suit" who, as he explains his ideas to his boss, searches anxiously for facial clues expressing approval in order that he may proceed with explanations which will be liked.

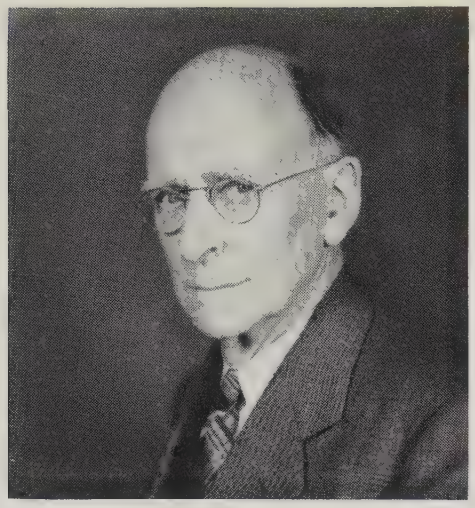
Now this orientation to the "soft-sell" and "hidden persuaders" may be all very well and it may represent the religious ethos of our times. However, there are certain historical disciplines we should note and carry in the pockets of our gray flannel suits.

For example, the patterns of change in enduring religion are fashioned by radicals. This can be illustrated widely. It will suffice to recall the mutual loyalty of the early Christian community. The followers possessed neither public approval nor any guarantees of freedom.

Universalism as a movement was publicly disapproved. Early followers mastered difficulties which would cause many of us today to "turn sadly away." The question I ask in all seriousness is, "How can we be an effective agent of morally prophetic religion and at the same time be an organized church, increasing numerically, and legislating a more centrally powered denomination?" To put the same apprehension another way, "Should we be content to merit the disgust of the creative rebels, as long as we can receive the approval and support of the *organization man?*"

—C. J. W.

Edson Russell Miles



EDSON MILES revealed himself shyly, yet convincingly, to those who were privileged to know him. His greatest fault, if fault it be, was that one could easily miss knowing him. Yet, to those who have some taste for character, some sensitivity to a life's design, he came out of hiding, revealing himself a true man who had a quiet genius for sensing and appropriating *and communicating* those things deemed most worthwhile by the wisest of men. The false, the cheap, the spurious found no reflection in any facet of his character.

There is nothing we mortals need quite so much as a person whom we can trust completely, with whom not only our good name but our weaknesses and faults are safe. He was one of these. On the day of his going, a neighbor said of him, "There are not many of his sort left, I am afraid." It always seems so with his kind, but his like have a way of appearing in every time and place to keep alive our sense of human worth, to be the salt and savor of the earth.

He was a man of genuine faith. He gave one the impression of a life designed with care, but I believe his virtues came more easily than that thought suggests. He did not agonize over what he should believe or how he should live as some of us do at times. He accepted life as good from the hand of his creator and quietly demonstrated that this was so. His delight in life and his strong sense of its wonder and beauty never diminished throughout the years. He was a good minister and a good teacher as his many students will attest, but it was as the artist that he spoke of life and life addressed itself to him.

As a young man he interpreted the passions, the whimsies, the humor, pathos and tragedies of life in his Shakespearean roles. For many years as a teacher of dramatics and speech and homiletics he voiced the great thoughts of men as few could give them utterance. In my mind he has always been associated with the artistic expression of classic human wisdom. When I first knew him he was a singer with a magnificent voice, and he was such in part professionally at one time. He was a craftsman too, and here again the interest in artistic design and beauty found competent expression. In his advancing years his interest in the dramatic was shared with children through the medium of puppetry with which he never failed to delight the young. In his very latest years he brought out of his rich native resources the skill of the artist in media of expression he had not tried before. Almost everything he touched disclosed its third dimension of significance, the overtones of meaning and wonder and delight to which most eyes and ears are closed. To the last, life was pregnant with unexplored and unexploited resources. Life meant continued growth.

There was another dimension to his life that I cannot overlook. Life was serious. Life was beautiful. But life was also fun. His was a delicious, whimsical sense of humor, which was also generally expressed in superb literary form. His wit and humor always surprised people when he indulged in them, and so delighted them all the more. It's nice to remember how we laughed with him.

There have been men who were greater at this or that, more brilliant, more creative, more forceful men, but when it came to placing his feet in the way of life, few were wiser. His considerable genius was somewhat hidden and also made gracious by his serenity of spirit and his modesty.

The happiest thought that comes to me about Edson Miles is that he was one of those whose life makes it easier for us to look death in the face, the sort who redeems man from destruction and helps him make his peace with his mortality. One of those, as Keats says, "Who keep a bower quiet for us, and a sleep full of sweet dreams, and health, and quiet breathing. The shape of beauty moves away the pall from our dark spirits." As a lesser poet once said, "Darkness is lovely with candles in it." Edson left us candles. We are glad he lived, glad he came to death, rich in years as in spirit.

— ANGUS H. MACLEAN

Letter from Britain III

Henry F. Pommer

THE great problem in choosing one's church in Britain is not theology or liturgy, the clergyman's personality or sermons, or any other such weighty matter, but simply the quality and use of the heating system. At least, so it has seemed to me while shivering beneath the wide-open windows which admitted the cold and damp of a fall fog, or, on another visit of exploration, attending to the condensation of a neighbor's breath rather than to the expansion of the parson's.

Fortunately, it has been possible to find in Cambridge an almost perfect combination of all important factors. The Friends Meeting tends on Sundays to be talkative in its silence and neo-orthodox in its reflection of the inner light. On Wednesdays at midday, however, twenty Friends and friends of Friends gather around a gas fire for worship which is largely silent and very satisfying.

Of equal value are the Sunday services at the Memorial Church (Unitarian), which was finished in 1928 with an efficient and well-used heating system.

More seriously, this liberal church has a beautiful sanctuary. On the main floor and in a small balcony, it accommodates about a hundred worshipers. But large windows, a high ceiling, handsome oak panels, the marble-floored apse with Grecian columns, and tastefully carved lecterns give the church spaciousness and dignity that are constantly pleasing.

The friendliness of the congregation is as warm as the building itself. They have been extraordinarily hospitable to us, and cannot be thanked enough. The attendance is rather evenly divided, like Gaul, into three parts: students, dons and other employees of the University, and non-academic people. Perhaps the most widely known members of the congregation are its chairman, and Lord McNair. The first is Professor F. J. M. Stratton, a former president of the Royal Astronomical Society and a present Deputy-Lieutenant of Cambridgeshire; Lord McNair was a Judge of the International Court of Justice from 1946 to 1955, and president for the last three of those years.

In their well-equipped commons room and Carpenter Hall, the congregation have activities not very different from those in United States churches: play-reading, adult education, a Christmas dinner and entertainment. The FOY Society of undergraduates meets weekly and conducts one Sunday service each term.

The form of worship is also much like that in United States churches, except that a sung canticle takes the place of a responsive reading. The first lesson is usually read by a layman — an excellent step, I should say, towards fuller lay participation in all our worship. The full evening service each Sunday puts on the minister a strain which I have never thought entirely fair.

His success in meeting that strain is but one of the merits of as fine a clergyman as I know, the Rev. H. Stewart Carter, who has been strengthening the Cambridge church for a dozen years. Even brief acquaintance shows the dignity he gives to every service — a splendid voice, unhurried manner, beautiful prayers. Some of the sermons are masterpieces, as eloquent as any I have heard. More intimate acquaintance reveals how tirelessly Mr. Carter works, not to build himself a congregation, but to serve people in any way he can.

Mrs. Carter is vital to his success. She serves in many quietly effective ways, as well as though public activities such as directing the choir, acting in plays, and being the hospitable hostess of a crowded open-house each Tuesday during term.

Almost every week takes Mr. Carter to the Dr. Williams Trust in London, the I.A.R.F. in Holland, or other projects of the liberal church outside Cambridge. From Holland he has brought deep appreciation of help given by the Universalist Service Committee to Hungarian and other needy people, and of Dana Klotzle's intelligent co-operation. This winter he is busy getting Europeans to the world conference

(Continued on page 99)

ON MULTIPLE GIVING TO CHURCH AND COMMUNITY CAUSES

BY their vote authorizing the solicitation of individual memberships in the Universalist Service Committee, delegates to the General Assembly last fall recognized an important fact of life. That fact is that many, many Americans, perhaps even a majority, expect to give to multiple causes in both church and community.

We are familiar with all of the arguments in favor of an exclusive "community chest" approach to money raising. All such arguments by-pass the universal fact of the wide variety of human temperaments. The strict community chest idea also underestimates the value of the concrete proposal. These considerations, of course, are why causes such as the Red Cross, the Heart and Cancer Research Funds and others do not go into Community Chest Appeals. Americans contribute generously to the community chest funds *and,* for particular reasons, *they also contribute* generously to Heart Fund, March of Dimes, Jimmy Fund and the like.

As with the community needs so with the church, indeed, Our Church. We are asked to contribute annually to our Unified Appeal and we are also asked to contribute directly to Service Committee projects, the Universalist Leader Sustaining Fund, and our state and local church needs. In addition to this, our Association of Universalist Women finances its large-scale annual support of the Clara Barton and Elliott P. Joslin Camps for diabetic work.

This multiple giving is growing! Indeed, why should it not grow? Universalists are growing in understanding of their democratic faith and in loyalty to it.

Our first individual responsibility as Universalists, of course, is to the needs of our local parish. Equal to this responsibility comes the needs of our national organization through the Unified Appeal. But here we cannot stop. Our Service Committee projects, old and new, need extra help. Our press and our regional and auxiliary activities need their particular kind and quantity of support.

Is this asking too much? You answer that one. The requests are made in a denomination which is *now* enjoying a major church building boom. In the last six months, this magazine has reported the dedication of four new church or church school buildings and the major repair and restoration of four more. At this writing, there are other new Universalist churches under construction or restoration.

In January, we said, "The word for Universalists in 1958 is growth." Growth to be permanent must be a three-way affair: growth in service, growth in membership, and growth in giving.

Growth in service and in membership waits on growth in giving. Let's give!

EDSON RUSSELL MILES

THE tribute to Edson Russell Miles by Dean MacLean, printed in this number, says of Professor Miles what this editor would want to say and does it better than we could. To the hundreds of Universalists, former parishioners, students, and colleagues who knew him through the years, Edson Miles was indeed a Christian gentleman of rare calibre and a versatile artist of unusual sensibility.

We shall all miss this good friend. All of us, however, rejoice in his more than four score years of gracious living and are happy for him that his last years were filled with the joy of artistic creation.

Professor Miles, for thirty-one years Ryder Professor of Homiletics and Practical Religion at St. Lawrence, died February 13, in Hepburn Hospital after a brief illness.

SALUTE TO THE "CHRISTIAN SCIENCE MONITOR"

THIS year, 1958, marks the Fiftieth Anniversary of *The Christian Science Monitor.* For coverage of important national and international news, we know of no paper superior to the *Monitor.* The quality of its editorial interpretations is always high, and their integrity beyond reproach. All of this is not to say that we have never disagreed with the *Monitor.* We have and probably will again in the future. The only complete agreement with the editorial policy and performance of any publication will be found (and then not always) in the minds of the editors who make the policies.

What we say, and say loudly and gladly, is that *The Christian Science Monitor* is a most valuable member of the communications fraternity. On its Fiftieth Anniversary, we salute the *Monitor* with grateful appreciation.

Frederick May Eliot

THOSE leaders who are also servants of men need no obituaries when they depart the human scene. There remain always the living services with which they blessed their fellowmen. Such a leader was Frederick May Eliot who died suddenly February 17.

That most articulate American liberal of the nineteenth century, Ralph Waldo Emerson, once said, "Institutions are the lengthened shadows of great men." Interesting as is the statement, the Unitarian Sage of Concord was quite wrong. The fact is that great and useful institutions have nothing of insubstantial shadow about them. The institutions that serve men's needs are animated by the undying spirits of loyal leaders. The American Unitarian Association as we know it today, a virile, vigorous and growing church for free men, was animated by, and is, and will continue for long to be an expression of the courageous liberal religious spirit of Frederick Eliot.

Great Unitarian that he was, Frederick Eliot's religious liberalism was not bounded by nor contained strictly within sectarian limits. One of his passionate interests was the union for strength and service of all the liberal church organizations of this country. At the Universalist General Assembly on the campus of St. Lawrence University in 1947 he voiced his hopes in this field. The response from many of his Universalist listeners was tumultuous. From that beginning grew the present Council of Liberal Churches. Since then there have, of course, been times of great difficulties. Always, however, Frederick Eliot stood fast for the alliance of these two churches even when some of his strong fellow Unitarians sought to retreat.

Beyond the national boundaries Dr. Eliot's commitment to religious liberalism took him into an active and leading interest in the International Association for Religion and Freedom. At the time of his death he was concerned with the I.A.R.F. conference to be held at the University of Chicago next August.

This editor sat frequently on interdenominational committees with Frederick Eliot. Together we discussed and debated many facets of our interchurch relations. Sometimes we disagreed, and those were vigorous times, but always experiences that stimulated us *helpfully*.

We regret his leaving us so soon. We salute his spirit, that of a great liberal whom we admire, but far more, a very great gentleman for whom we have profound respect.

STATEHOOD, NOT EMPTY PROMISES FOR ALASKA AND HAWAII

IT is high time that our politicians called a halt to the empty promises of statehood for Alaska and Hawaii and give these areas statehood. For ten years, both political parties have endorsed statehood for Alaska and Hawaii. The people of these territories are good Americans. At great cost in lives as well as finance, they have fought with us and for us in two great wars. These people want statehood and should have it without such unreasonable delay.

For obvious racial reasons, the long, long delay in granting statehood to Hawaii is playing into the hands of our bitterest critics in Asia. This makes too effective anti-American propaganda in the Orient and so weakens our position in an area where we greatly need to be strong.

We believe that mainland American citizens should urge their political leaders to stop promising and start performing in the matter of statehood for Alaska and Hawaii.

LETTER FROM BRITAIN

(Continued from page 97)

of the International Association for Liberal Christianity and Religious Freedom, at Chicago, August 8-15. He plans to attend the conference, and I hope that many Universalists will have an opportunity to enjoy his eloquence, humor, and friendliness.

Also, at that conference will be the Rt. Hon. J. Chuter Ede, M.P., Home Secretary in the Labor Government from 1945 to 1951. He spoke recently at the Memorial Church, demonstrating first-class humor and common sense, and a lovable personality. In conversation, he recalled his 1956 visit to St. Lawrence University. Mr. Ede is president of the I.A.R.F., and any conference under his gavel must be a fortunate one. So, if I may close as I began, with a slight exaggeration — for the best of England, go to Chicago in August.

PLUMB LINE

". . . I shall use the word 'Universalist' in the same sense in which it has always been used in this country, since John Murray landed on the shores of New Jersey, viz: to signify a person who believes in the eventual holiness and happiness of all the human race, whatever may have been his opinion on minor topics. He may have been a believer in the unity, or trinity of the Godhead. . . ." Thus, Thomas Whittemore characterizes Universalism in his introduction to the 1860 edition of *The Modern History of Universalism.* ". . . he may have held any view on any minor topic; but if he believed in the final salvation of all men, in God's time and God's way, he will be considered under our rule a Universalist." The seeds of the revolution which is Universalism are identified not by their rational or unorthodox character, but because, in whatever form, they expressed a basic and immovable confidence. In every instance in which man refused to let his faith be confined by fears and doubts, we find the foreshadowing of our gospel.

Universalism was more radical than the revolution of liberalism since it went beyond a mere change in the expression of the faith to a change in the basic nature of the faith itself. It was a completion of faith. Other theologies taught of a God, but denied Him divine powers; taught faith, but put limits to it. Universalism carried faith to its only reasonable conclusion; insisted on the absolute sovereignty consistent with any concept of God. We should not retreat from this position. However liberally or traditionally expressed, a gospel of doubt is partialism; a gospel of confidence is Universalism. Somehow, in the theological meanderings of the years, we have identified our cause with that of liberalism in general, even to the extent of denying the legitimacy of the continuance of traditional expressions of Universalism. Present day Murray-ites or Ballou-ites may be old fogies, if you will, but they are more surely Universalists than those, however liberal and modern in theology, who hold to a limited faith. By the same token, we cannot disinherit those who, while retaining their total faith, have found new ways of celebrating it. Our Universalism is in the totality of our faith, not in its expression.

— CRITERIUS

DOLLARS and SENSE

Do You Know?

Do you know that you are a member of The Universalist Church of America?

Many Universalists do not seem to have a sense of responsibility for their denomination because they do not realize that they, along with thousands of others, *ARE* the U. C. A. When you joined your Universalist Church you became a part of The Universalist Church of America — just as, being a citizen of your city or town, you are also a citizen of the United States. You support both your city and your national government. It is just as reasonable that you should owe support to your national church organization.

Do you know that your denomination does a larger work than an individual or local church can do?

Do you know that this work cannot be done without the support of individual Universalists and local Universalist Churches?

Do you know that *YOU* are responsible for a share of our work — through the Unified Appeal? Will you do something about it *IMMEDIATELY?*

Comparative receipts are:

	1956-57	1957-58
June thru December	$10,618.14	$15,026.03
January	6,084.58	12,423.07
February	8,641.85	5,215.02
March 1 - 11	2,082.11	1,825.17

While a month ago, we were 50% ahead of last year, you will note from these figures that the amounts since January 31 are very much lower than last year, so that we are now only 25% ahead in our total. Of course, the reason we were, and are, ahead this year is largely because of early payments made in response to our request.

Less than three months remain in which to reach our goal of at least a 20% increase from every Church.

You can do three things to help!!! NOW!!!

1) Check with your church board to see if your Church is sending at least 20% more than last year.

2) Take up with your minister and church board the possibility of a special offering to supplement the amount in your Church's budget. (Offering envelopes are available in quantity on request.)

3) Send your personal contribution to the Unified Appeal Office, 16 Beacon Street, Boston 8, Mass.

— J. A. B.

AS UNIFIED APPEAL
RECEIPTS INCREASE
UNIVERSALISM WILL ADVANCE

Our Library Desk

THE ROAD TO INNER FREEDOM

By Baruch Spinoza
Edited by Dagobert D. Runes
Philosophical Library
Price $3.00

Spinoza, in planning his masterpiece *The Ethics,* said that he intended to "write about human beings as though I were concerned with lines and planes and solids." With a view to promoting wider circulation of *The Ethics,* Dagobert Runes has edited out the mathematical formulation and scholastic terminology. The body of the book is the old Elwes translation, with changes and revisions. For the rearrangement, which is the distinguishing mark of this new edition, the editor is responsible. Whether this new arrangement will win popularity is debatable. At times the reader seems to be dropped in the middle of a quaint dictionary. At other times, he feels lost in an old-fashioned book of unrelated aphorisms. Then, suddenly, some of the brilliant insights of Spinoza come flashing through, and the game *is* worth the candle.

This reviewer felt that the sense of the cumulative, mathematical argument of Spinoza was lost in this edition, but admits he would rather take his Spinoza this way.

— C. G. S.

A BOOK OF CONTEMPLATION

By Dagobert D. Runes
Philosophical Library
Price $3.00

The end flap of this book's dust jacket makes a brave claim for it: "This is a book of philosophy *at work.* The author's mind ranges freely and fearlessly over the main topics, tenets (sic) and taboos of our time — and, indeed, of all time that man has been on earth. Connoisseurs of wit and irony will relish the *Book of Contemplation* as a delightful and inexhaustible source of epigrammatic quotes. Deftly, and always succinctly, the author turns many of our most hallowed concepts and definitions inside out to discover the truth — within. Most important, by his swift-paced criticism of our world of accepted appearances, he lays bare, in its breathtaking simplicity, the essence of righteousness which underlies the great religions and systems of thought, and on which the thoughtful modern man may base his own faith."

Unfortunately, the book ranks somewhat below this fullsome praise. They come much closer to the author's estimate: "The thoughts expressed in this small book , . . . are bound together by a humble but dogged search for what is true in nature and what is good in man."

Arranged in alphabetical order by topics, this collection of epigrams, random thoughts and brief essays might best be characterized in a word as "thought-starters." My reaction was that some of these sentence thoughts might provide provocative "filler" for parish publications. One is unavoidably impressed with the notion that much written herein was penned for calculated effect, rather than to express a well-grounded conviction. What, for example, does one make of the statement, "Woman is not an equal but rather a sequel to man."?

Dr. Runes has other books to his credit.

—G.B.M.

THE WITNESS OF WILLIAM PENN

By Frederick B. Tolles and E. Gordon Alderfer, Editors
The Macmillan Company, New York, 1957
Price $3.75

William Penn was not only a mystic and pioneer of social action, but he was a scholar of wide competence and a seminal writer on many of the continuing controversies of the "great conversation" of human articulation.

The editors of this selection are Frederick B. Tolles, director of the Friends Historical Library at Swarthmore College, and E. Gordon Alderfer, director of Research and Development at CARE. Some of Penn's most pertinent and relevant writings make up *The Witness* . . . The editors do not attempt to gloss over the fact that much of Penn's writing was cumbersome by our standards and of variable brilliance. Even this careful selection does not "winnow away all the chaff."

In spite of this limitation, the raw fabrics of human aspiration toward freedom, law and piety are woven into the loom of unforgettable language. For those who value such superb expression, the selections will have continuing value.

Penn's document on the *Freedom of Religion* has increased validity when one notes that (he) "became a Quaker when it cost most in terms of social ostracism, economic hardship, and personal suffering. . . . The Cavalier Parliament of Charles II had passed the harsh penal laws known collectively as the Clarendon Code — a whip with four cords designed to scourge every trace of Puritanism out of England."

Church groups dealing in imaginative programs would find *Liberty on Trial* a most provocative dramatic presentation. The supporter of the United Nations will discover that Penn had world political vision. Those who are becoming increasingly appreciative of the depth and value of the culture of the American Indian peoples will delight in Penn's discerning appreciation of his meetings with the Lenape (Delawares).

—C.J.W.

CHRISTIANS IN THE ARENA

By Allan Hunter
Fellowship Publications, New York, N.Y.
108 pages
Price: $1.50 (paperbound)

This little book contains interesting accounts of the life and work of eight contemporary European Christians. These persons gave and still give witness to their faith in the absolute power of love. This witness they bore in peace and in wartime and suffered for it without hate or bitterness. The author in telling the stories reveals also the great power which these spirits exerted on him and on all with whom they had fellowship.

—E.H.L.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

THE CLARA BARTON BIRTHPLACE AND CAMPS

Mrs. Charles Pomeroy

Mrs. Charles Pomeroy, North Windham, Maine, a member of the executive board of the Association since 1955, is the new chairman of the important Clara Barton Birthplace and Camps Committee, succeeding Mrs. Dana D. Goodwin whose term expired at the close of the biennial period. Other new appointments to the committee include Mrs. Alvin L. Earle, North Weymouth, Mass., Mrs. Kenneth Hubbard, New Haven, Conn., and Mrs. Carle Rankin, Woonsocket, R. I. Continuing as members of the committee are Clara A. Adams, Brookline, Mass., Mrs. Harris Rice, Millbury, Mass., Mrs. Daniel L. Taylor, Attleboro, Mass., and Mrs. Donald E. Thomas, Mansfield, Mass.

The next regular meeting of the committee will be on April 3, at Bethany Union, Boston. At this time, members of the committee will vote on further projects to be started this spring in connection with the re-development program at the Clara Barton Camp. Plans for the Flag Day program on June 14 will be initiated. Mrs. Earle and Mrs. Taylor, co-chairmen for the day, are planning a special pageant to mark the tenth anniversary of the Elliott P. Joslin Camp and the conclusion of the 25th anniversary year of the Clara Barton Camp. The committee has high hopes of being able to announce on Flag Day that the $25,000 goal for the Anniversary Fund has been reached.

Plans for the 1958 camp season are well under way. Robert B. Vail will return as Director of the Elliott P. Joslin Camp and Charles Nickerson will again serve as director at the girls camp. Both men are engaged in selecting staffs from the many applicants for positions as counselors. Camper registrations have come in promptly and already the second three weeks at both camps is filled, with the other two periods not far behind. All who are working closely with the camps believe that we can look forward to one of the most successful seasons we have yet had: physical plants in excellent condition, staffs of high order and campers to fill every available space. These have been made possible by the generous support of Universalist women and our friends.

A.U.W. SUMMER CONFERENCES

Institute folders will be mailed to women in the geographical areas of the several summer conferences. We suggest that Universalist women underline the following dates on their calendars and plan to attend one or more of these conferences for education, inspiration, and fellowship.

Shelter Neck, North Carolina, June 16, 17, 18.
Dean, Mrs. Norman L. Sparbel, Clinton, North Carolina

Midwest Universalist Women's Conference, June 17, 18, 19.
Place to be announced. Chairman, Mrs. Earle T. McKinney, 309 W. Green Street, Urbana, Illinois

Murray Grove, New Jersey, July 13-18.
Dean, Mrs. Emery L. Hamlin, 58 Chestnut Avenue, Floral Park, New York

Unirondack, Lowville, New York, July 20-26.
Dean, Mrs. Ellsworth Reamon, 743 Allen Street, Syracuse 10, New York

Ferry Beach, Saco, Maine, August 2-9.
Dean, Mrs. Woodworth L. Carpenter, 86 Great Road, Woonsocket, Rhode Island

1958 YEARBOOK

The 1958 *Yearbook* of The Association of Universalist Women will be ready for distribution early in May. One free copy of this annual leader's handbook will be sent to each state and local President. Additional copies of the *Yearbook* may be purchased by Universalist women for fifty cents each.

Officers and Program Committees will find the *Yearbook* invaluable as a reference for both organizational information and program suggestions. The series of worship services, always an important part of the *Yearbook,* were written by Universalist women as they have been for all previous volumes. These services are suitable for both group worship and for personal reading. An innovation this year is the inclusion of several illustrations which enliven the text and make for a more attractive publication.

SPRING FIELD TRIP

From April 18 to 22, Mrs. Hamlin, president of the Association of Universalist Women, and Mrs. Bowman, the executive director, will be in Pennsylvania where they will meet with the women's groups of the several churches. Their itinerary has been planned by Mrs. Harry Means, State Association President, who will accompany them for part of the trip. On April 18, they will be in Towanda

(Continued on page 104)

News of Churches and Church People

VISITS TO LIBERAL CHURCHES IN THE DEEP SOUTH

On December 21, we visited with Dr. and Mrs. Clinton Lee Scott and attended the Universalist Church at Tarpon Springs, Florida, the following morning. It was a Christmas sermon and I was particularly impressed with the manner in which Dr. Scott treated the subject. We thoroughly enjoyed the discussion period after the regular service.

We went over to Daytona Beach to visit with some relatives and on the way back, December 26, stopped at Madison, Florida, to inquire about the Universalist Church there. I had the name of Carlton Smith, an officer of the Church, but was told that he had been hospitalized a few days before. We met Mr. Sullivan, who had been a member of the Church for forty years. He told us that the Rev. Leonard Prater officiates at services in Madison four times a year. Mr. Prater covers a number of churches throughout southern Alabama, Mississippi and Florida. Mr. Sullivan substantiated some ideas that I had heard about the Universalist Church in the deep South. In many places, it is dying on the vine.

On Sunday, January 5, we attended the United Liberal Church, Atlanta, Georgia. We had previously had a most interesting visit with the Rev. Edward A. Cahill, who is doing a tremendous job there. The Sunday morning church service was a minister's dream. We had trouble finding seats. The church was packed with folding chairs in the aisles to accommodate the crowd. There were about two hundred people present. This is an integrated church.

We attended the services at the Unitarian Fellowship at Tallahassee, Florida, Sunday, January 12. Tallahassee is fifty miles from where we live. We had already met the Dunnings. Mr. Dunning is president of the Fellowship, which has a new chapel building, completed a short time ago. It is a modernistic building in a beautiful wooded setting at the edge of the campus of the Florida State Campus for Women. The parish has speakers from the faculty of the College. The Fellowship there seems to be healthy and growing.

While in Atlanta, we visited the Rev. Joseph Rabun, a Universalist minister, who preaches at seven country churches within a radius of fifty miles. We live two hundred and twenty miles from Atlanta. We have not been able to locate any liberals anywhere near us, but we have plenty of books to read and some time for meditation. If it appears that we will remain here for a few months, we may consider some effort to establish a fellowship at Albany, Georgia, sixty miles north of here. Albany is the largest town anywhere near (about thirty thousand).

— John P. and Mary F. Cochrane

ANOTHER NEW UNIVERSALIST

The Rev. and Mrs. David MacPherson, Silver Spring, Maryland, announce the arrival in their home of a son, Douglas Harold MacPherson, eight and one-half pounds at his birth, February 8, 1958.

PAPER-BACK EDITIONS

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MARIAN E. PFAFF, *President*
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A recalled reservist, his wife and three children were living in a hotel near the military base. A guest noticed the soldier's little daughter "playing house" in the lobby. "Isn't it too bad," she said solicitously, "that you don't have a home?" "Oh, we have a home," the child answered. "We just don't have a house to put it in."

—THE WATCHMAN-EXAMINER

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SOVIET COMMERCE WITH LATIN AMERICA

SAO PAOLO, BRAZIL (WAP)—The economic potential of the U.S.S.R. in its commercial relations with Latin America is being appraised and much discussed in Brazil, now that the Soviets are giving serious attention to the development of their international commerce, and specifically offering to purchase Brazilian coffee. The Soviet Union on its side is stressing the importance of closer economic ties and mutual confidence among nations as a road to the lessening of international tensions.

The U.S.S.R. is trading, in actual fact, with more than 60 nations, among which are several Latin American countries. In the post-war period its commercial interchange with American countries has multiplied many tens of times and risen to a total of 75 to 100 million dollars a year.

In exchange for such products as cattle, coffee, cacao, sugar, fruits and the like, which the Latin American countries in general export, these countries receive machinery, diverse industrial equipment, metals, chemical products and cotton, as in the case of Uruguay. The rapid growth of this exchange demonstrates its value to both participating parties.

—P. NUNEZ ARCA (WAP)

UNIVERSALIST SUPERINTENDENTS' COUNCIL MEETS

The spring meeting of the Universalist State Superintendents' Council was held at the Framingham Congregational Retreat House in Framingham, Massachusetts, March 4, 5 and 6.

The Rev. Philip R. Giles, General Superintendent and chairman of the Council, presided. State superintendents present were the Rev. Frederick L. Harrison, Massachusetts and Connecticut; Dr. Milton M. McGorrill, Maine; Dr. Donald K. Evans, Ohio; Augustus Means, Pennsylvania; the Rev. Albert F. Ziegler, Rhode Island; the Rev. John MacPhee, Midwest Universalist Conference; the Rev. William Arms, Alabama.

The superintendents discussed current plans and program arrangements. Executive staff members appeared at various sessions to present the programs of their departments. These executives were the Rev. Leon Hopper, director of Liberal Religious Youth; Dr. Ernest M. Kuebler, director of the Division of Education; the Rev. Dana E. Klotzle, director of the Universalist Service Committee; Dr. Emerson Hugh Lalone, manager of the Universalist Publishing House. The Rev. Albert A. Niles, director of Development, Theological School, St. Lawrence University, spoke to the superintendents on the problem of enlistment for the ministry of students for all of our schools.

The Council discussed and planned an extension conference of all Universalist workers in the field of church extension and with particular reference to fellowship groups. It is hoped to have this conference in the near future.

Dr. William Rice and the Rev. Robert Wolley, members of the Universalist-Unitarian Merger Commission, reported on the work of the Commission.

A.U.W.

(Continued from page 102)

where the women of this church will be joined by the women from Standing Stone. Over the week end, Mrs. Hamlin and Mrs. Bowman hope to visit the Girard, Linesville and Albion groups in the extreme western part of the State. In April, they will again be in the east, where an afternoon meeting is scheduled at the Messiah Church in Philadelphia with the women from the Church of the Restoration, Philadelphia, and East Orange, New Jersey, as guests. On the evening of the same day, there will be a meeting in Reading; on the following day, they will be in Brooklyn where the local group will be hostesses to the women from Kingsley, Pa. and Binghamton, N. Y., and following this afternoon program, the "team" will go to Scranton for the evening. The final meeting will be held at Sheshequin for the women there and the group from Athens. Mrs. Hamlin and Mrs. Bowman plan to return to Boston by way of Framingham, Mass., where they will be present for the final session of the spring meeting of the Trustees of the Universalist Church.

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President

THE KENNAN PROPOSALS

LONDON — There has been a new wave of interest in the famous series of B.B.C. Reith lectures delivered towards the end of last year by George F. Kennan. This is because of their publication in book form under the title of *Russia, the Atom and the West*. The course of events, especially the development of the "Sputnik", has favored a new discussion of Mr. Kennan's ideas in our newspapers.

One of the best and most searching leading articles on this volume has been printed in *The Times Literary Supplement* — the weekly supplement to *The Times* which is composed exclusively of book reviews of high quality. This is what *The Times* says:

"Mr. Kennan's conscience has been deeply moved by the apparently helpless drift of the past ten years towards the brink of atomic war; and it was perhaps this sense of common humanity which most moved the hearers of his broadcasts. Though something of this is lost in the printed page, it is difficult not to feel some share in his indignation and frustration at Western policies which appear to make no attempt to break the deadlock, to exhibit no faith that such an attempt is worth making or could possibly succeed."

The journal stresses and agrees with Mr. Kennan's hope that the rift between East and West will not easily be accepted as irrevocable and that we shall not always merely blame the other side. It shows too that the strength of Mr. Kennan's argument lies in his moral conviction.

— ROBERT GREACEN (WAP)

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CENTRAL FELLOWSHIP COMMITTEE MEETS

The Central Fellowship Committee met at 16 Beacon Street, Monday and Tuesday, March 10 and 11. Present were Kingsbury Badger, Chairman, Donald Beebe, Buffalo, N.Y., Dr. John Q. Parkhurst, Joliet, Illinois, Dr. Fenwick L. Leavitt, Jr., Philadelphia, Pennsylvania, the Rev. Theodore A. Webb, Haverhill, Massachusetts, Esther A. Richardson, General Secretary, and Secretary of the Committee.

NOTICES

ANNUAL MEETING BETHANY UNION CORPORATION

The Annual Meeting of the Corporation of the Bethany Union for Young Women will be held at the Home, 256 Newbury Street, Boston, on Wednesday, May 21, 1958, at one o'clock.

Luncheon will be served. Please make reservations with Mrs. Dumas before May 16, 1958, CO 6-0240. The Annual Reports will be presented and the Officers elected for the ensuing year and such other business transacted as may legally come before the meeting.

Attest:

—EDITH ADA PIERCE, *Clerk*

CONNECTICUT UNIVERSALIST CONVENTION

Official Notice

Notice is hereby given that the annual meeting of the Connecticut Universalist Convention will be held on Saturday, May 17, 1958, beginning at 9:30 o'clock in the morning, at the First Universalist Church in Stafford, Connecticut, for the hearing of annual reports, the election of officers and the transaction of other business.

—WILLIAM E. GARDNER, *Secretary*

ASSOCIATION OF UNIVERSALIST WOMEN OF MAINE

The sixty-fourth Annual Meeting of the Association of Universalist Women of Maine will be held in Waterville, Friday, May 2, 1958 at 9:30 A.M. in conjunction with the Universalist Church of Maine Convention, to hear reports, elect officers, and to transact any other business that may legally come before the meeting.

FLORENCE S. WHITMAN, *Secretary*

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ANNUAL SESSIONS MASSACHUSETTS CONVENTION

The 99th Annual Sessions of the Massachusetts Universalist Convention will be held at The First Parish Unitarian-Universalist of Fitchburg, Friday and Saturday, May 9 and 10, 1958.

At all sessions those entitled to vote shall be: (a) Ordained clergymen in fellowship of the Convention; (b) three lay delegates from each parish in the fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) One lay delegate from each affiliated fellowship unit and such delegate shall be a member of the fellowship unit which he represents and duly accredited and supported by authority of the clerk of the Fellowship unit; (d) Officers and trustees of the Convention, and members of the Committee on Fellowship.

— STEWART FEE, JR., *Secretary*

MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN

Official Call

The 73rd Annual Meeting of the Massachusetts Association of Universalist Women will be held at the First Parish (Universalist–Unitarian) of Fitchburg, Fitchburg, Massachusetts, May 9, 1958, 10 A.M., for the hearing of the annual reports, the election of officers, and for any other business which shall legally come before the meeting.

EDITH N. WINN, *Recording Secretary*

MAINE FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Church of Maine will meet at the Elm Street Universalist Church in Auburn, Maine, April 14, 1958, for the purpose of examining Daniel William Weck as "to his fitness in purpose, character, training, and ability for the ministry of the Universalist Church."

— DOUGLAS H. ROBBINS, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted by transfer the following: the Rev. Raymond J. Baughan from New York; the Rev. Paul M. Husted from Rhode Island.

Renewed the Letter of License as an Ordained Clergyman of the Rev. Herbert E. Levoy for six months — to September 13, 1958.

Renewed the Letter of License to Preach of Mr. Bruno J. Visco for the period of One Year, as of January 9, 1958.

— RAYMOND M. SCOTT, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given of the examination of Mr. David Blanchard as to his "fitness and purpose for ordination to the Universalist ministry" on Wednesday, April 16, 1958, 3:30 P.M., 16 Beacon Street, Boston, Mass.

— RAYMOND M. SCOTT, *Secretary*

RHODE ISLAND A.U.W.

The annual meeting of the Rhode Island State Association of Universalist Women will be held at the Four Corners Chapel, Cumberland, Rhode Island, May 8, 1958, 11 A.M., for the purpose of Annual Reports, Election of Officers, and any other business that will legally come before this assembly.

Mrs. Emery L. Hamlin, National President of the A.U.W., will be the speaker of the day.

— ELIZABETH SCHOOLEY,
Corresponding Secretary

PASADENA PLANNING EDUCATION BUILDING

A preliminary planning committee of Throop Memorial Universalist Church, Pasadena, California, has been appointed looking toward the eventual erection of an additional building for the expanding work with children and young people. The committee consists of Edmond Colaianni, Chairman, William Foley, Isabel Gehr, Miriam Gorton, Kenneth Hutchinson, Muriel Pickering and Alex Porter.

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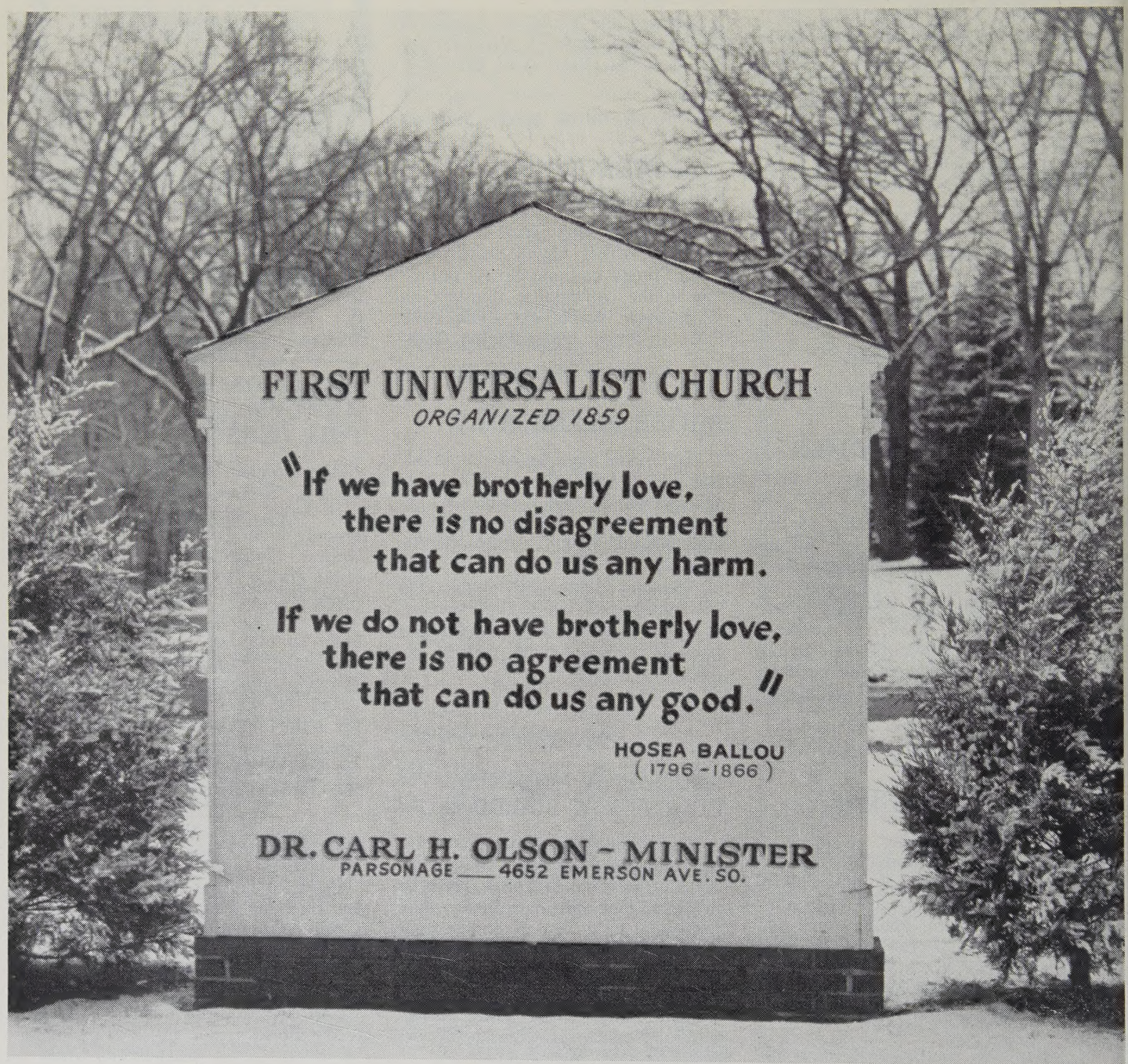
UNIRONDACK ANNOUNCES FULL SEASON

The program bulletin of Unirondack, N. Y. State Universalist Conference center, announces a full season running from July 3 to the end of August. Institutes for all age and interest groups have been planned. A major change for 1958 is the moving of the religious education institute from its previous early date to the middle of August. The committee planning program decided that it would "be better to plan this institute for a time when those concerned are looking forward to a new church year rather than immediately following the close of an old one."

CRACKLING

A Parent-Teacher Association group had been deploring the increase of juvenile delinquency. "When you come right down to it," conceded the canny chairman finally, "there's really only one thing we object to in the younger generation: Most of us don't belong to it any more."

—Boston Globe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